

Vol. 3.]

MARCH, 1849.

[No. 3.

THE
CHRISTIAN OBSERVATORY:

A
Religious and Literary Magazine.

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BOSTON:

PUBLISHED BY J. V. BEANE & CO.

NO. 21 CORNHILL.

1849.

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Communications relating to the business of the office should be directed to the subscribers.

JOHN V. BEANE & CO., PUBLISHERS,
No. 21 Cornhill, Boston.

1868. Oct 30

By exch. of dupl.

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INSPIRATION AND THE MINISTRY.

WE offer a few remarks on one of the relations of what may be called the question of a standing or falling Church among us. This question has reference to the authority of the Sacred Scriptures in matters of faith and practice. It is not, however, with us, as it is with the "liberal denominations" so called, a question respecting the supernatural origin of our religion. Every professedly orthodox person concedes at once, that Jesus Christ is the only begotten Son of God, and that Christianity is not of men, but from Heaven. We may contend with those who are *without*, as to the reality of a supernatural revelation. But no warfare can ever be waged on this subject within our own ranks. Let ultra liberalism struggle to retain among Christians a precarious foothold on the brink of the awful abyss of pantheism, into which so many of that order have already plunged. But this is not the battle-ground for us. Before it comes to be a question, with any among ourselves, whether Christianity is truly and miraculously from God, they must have broken fellowship with the Orthodox Church, and embraced systems whose principles shake the foundations of belief.

Nor is there reason to apprehend, that, for a long time to come, any considerable number among us will embrace latitudinarian sentiments on the subject of inspiration. It is generally as true now as it was in the days of Shepard and Cotton, that the Bible is esteemed throughout the Orthodox communion as of full authority on all questions of faith and practice. But our danger lies here.

Young men, candidates for the sacred office, sound, perhaps, on the main doctrines of grace, but deeply tinctured with an exotic transcendentalism, will from time to time knock at the door of our Associations, for a license to preach the gospel, or summon the Churches to set them apart, by the laying on of hands, to the Christian ministry. The question will thus come up, Whether unsoundness on the subject of inspiration, or, in other words, whether a belief in the Bible as of supreme authority so far, but only so far, as it accords with the feelings of the individual, shall be an insuperable barrier, when the candidate is otherwise generally sound, to ministerial fellowship? This is the question we propose now to consider.

But before we attempt any answer to this question, we think that it should be illustrated, with the greatest possible perspicuity. There have always been shades of difference on the subject of inspiration, in the Orthodox community. Nor are shades of difference incompatible with essential agreement. They may coëxist with an unhesitating confidence in the Sacred Scriptures as the Word of God, and as man's infallible rule of faith and duty. One may believe that the whole Bible was literally, chapter by chapter, and verse after verse, so inspired by the Holy Ghost, that man is no more than the chirographer, while God is the sole author. Another may be willing to go no farther than to say, that all Scripture is given by inspiration of God in such a sense, that, whether indited, suggested, or superintended by the Holy Spirit, it yet expresses his mind and will as to what we are to believe and practise, and nothing different. In both these cases the Scriptures retain their supremacy. The religious system which they teach is considered a strictly divine system throughout; and the doctrine which any passage rightly interpreted contains, is the doctrine God requires us to receive.

There may still be differences of opinion as to the specific design of certain books, and the meaning of particular texts. But these differences will give rise to questions of interpretation, not to questions on the authority of the record itself; they are questions to be decided on exegetical principles by the Christian student seeking illumination from above, and anxious to hear what God the Lord hath spoken; believing also, that when he has obtained the true import or meaning of a passage, he has obtained the mind of God as expressed in it.

The difference between diversity of opinions on questions of interpretation, and diversity on the great question of the supreme authority of the Scriptures properly understood, is of so much importance to our subject, that we propose to illustrate it by an example. It is affirmed by some, that the Mosaic cosmogony is in flat contradiction to geological facts. Suppose now we allow, for the sake of argument, that there is an apparent disagreement between the deductions of science and the account of the creation contained in the first chapter of Genesis. The rationalist will affirm truly that no clear contradiction to the revelations of nature can be of divine origin. Supposing that he has discovered, as he imagines, such contradiction between the theological and the geological accounts of creation, he at once rejects the former, as an ancient mythical composition utterly unworthy of belief. On the other hand, some zealous defender of the faith, over whose mind the arguments of science have little power, may contend that the creation of the world in six days, and according to the exact order laid down in the Bible, is a doctrine so infallibly revealed, that no geological fact is to have any influence in opposition to it. But has either party manifested wisdom in coming thus suddenly to their results? Nature is from God, and so, we affirm, is the Bible. Both are revelations, and neither can contradict the other. He who denies the truths God has written on the walls of the universe, denies God so far forth, as really as he who denies the truths which are spread over the pages of the Bible. But is there not room for both parties to retain their orthodoxy, the one as an orthodox geologist, and the other as an orthodox theologian? Allow, as we have said, for the sake of argument, an apparent opposition between the two great volumes of revelation. So long as we have sufficient evidence that both came from God, we have no authority to withhold confidence from the one in favor of the other.

Geology is an infant science. Its teachings, undoubtedly, when fully collected and justly interpreted, will be, like the Scriptures, an infallible expression of divine wisdom. But there are questions of interpretation in geology. The facts of science may be conceded, and there still be a diversity of opinion as to the meaning of these facts, and their bearing upon established opinions. No man can be justified, in the present state of zoological and geological knowledge, in affirming that the first chapter of

Genesis bears the stamp of falsehood upon it. He is bound to wait till the evidence is all in ; and till it is ascertained that the facts of nature cannot be fairly interpreted so as to harmonize with those of inspiration.

On the other hand, we may concede to geology all that its most ardent scholars can demand, and we have still a question of interpretation as to the exact meaning of the Scriptures themselves. Great progress has been made in the science of hermeneutics since the middle ages, and especially since the commencement of the nineteenth century ; and every year is shedding new light on this important part of theology. The great astronomical facts of the Copernican system are now universally conceded ; no Galileo fears imprisonment for blasphemy when he teaches them, nor does the most jealous biblical student feel troubled about them. They all harmonize with the now universally received modes of interpretation. So in geology, the facts of science may aid the explanation of Scripture, and both revelations exist together in beautiful agreement. Already theology, by many of its soundest teachers, concedes what geology first demands as to the original creation, namely, that it took place at an unknown but immense period of time before the world was fitted up for the immediate occupation of man. The geological and the theological cosmogony agree also in this, that all things were originally brought into existence by an intelligent Creator, that the earth before the production of light was for a period enveloped in water and darkness, that the last great work of creation was man, and that he must have been called into being about the time which the Mosaic account represents. Without dwelling upon other coincidences, these are sufficient to inspire both the naturalist and the biblicist with confidence in the two great sources of revelation, and with the belief that a more perfect knowledge will harmonize what may now seem discordant in them.

In the meanwhile, the theologian may solve his difficulties, for the present, without misgiving as to the divine authorship of the sacred record. He may suppose, with Professor Silliman and others, that the term translated *days*, in our version, signifies *epochs*, each perhaps of immense duration ; and so make out, as he has done, a Scriptural cosmogony which shall harmonize with the successions of geological eras. Or, he may suppose, without violence to the sacred record, that during the great unknown

period between the creation of the earth out of nothing and the introduction of man upon it, all those mighty convulsions and changes, the evident traces of which astound the geologist, took place; — that after the heavy foundations of granite, molten by internal fires, were poured over the earth, and other igneous masses consolidated upon them, and the whole series of stratified rocks was piled above them, and after partial creations of vegetable and animal life, the fossilized remains of which are now so abundantly found in the crust of our globe, the Almighty, being about to introduce immortal man, his own child, created in his own image, upon it, saw fit to furnish and beautify for his special use a world which he had ages before called into existence, and had been gradually preparing for this end; — and that *this latter work* of furnishing and adorning, he accomplished literally in six days. Surely the occasion was worthy of the miracle. And if this theory involves the idea that animals and plants must have been created *in full growth*, at the time the earth was fitted up for man, we answer, If geology does not corroborate such a supposition, it cannot effectually deny it. Man was unquestionably called into being, not as an infant, but as a man. Geology furnishes no embryonic fossils of the human race. And if it be true that there is no variety appreciable to the senses, in forms of animal life during the early period of their ovicular condition, it is equally true that no embryonic animal can be developed into anything different from its own kind. Man could not have descended from the fishes, or the beasts of prey. The eggs of polypi produce only polypi, the eggs of trout produce only trout, the eggs of the sparrow and the bulfinch produce each their own species, and no other. Nor could man, in the natural order of things, have come into being originally as an embryo of his own class, — for there is no conceivable way in which such a germ could have been developed into perfect humanity, nor in which helpless infancy, without an additional miracle, could have been nourished into manhood. When *man* was created, he was created *man*. If so, the supposition is not irrational, that, after plants and animals had been successively created and destroyed during uncounted years, full grown animals and full grown plants were called into being at the same period with full grown man.

Or if any one objects to these theories, he may suppose, if he will, that the first chapter of Genesis was never intended as a

detailed account of the order and manner of creation, but only to convey to the human mind some hieroglyphic or parabolic representation of the great fact, that God made the world, and furnished it for man; just as some of the descriptions of Heaven are not to be taken literally, but as distant similitudes of unspeakable things. Such an explanation may be unsatisfactory, but all must perceive a difference between an error as to the meaning of a passage, and an utter rejection of the passage itself.

The theologian may adopt still other methods of interpretation without denying the record. Or he may say frankly, that he does not understand what the Holy Spirit intended to teach respecting the creation of the world, but that he holds the subject under advisement as he does many of the prophecies, waiting for further light. In the meanwhile, his principle is, that the *real* meaning of the passage in question, expresses the mind of God on the subject. He receives the record with awe, as Pharaoh did his dream, but seeks in vain as yet for some Joseph to give the explanation.

We hope that this example will clearly illustrate what we mean, when we say that there is a manifest difference between diversity on mere questions of interpretation, and diversity of opinion as to the authority of the record itself. The same remarks will apply to the Bible generally. One may think that the Book of Judges, for instance, was dictated by the Holy Spirit word for word, as it now stands in the Hebrew canon. Another may think that it was collected by Samuel the prophet, from more ancient records, and revised by him under a superintending influence, which made it such a history as God was pleased to have transmitted for our instruction. In either case the man is a believer in the authority and inspiration of that Scripture. But if without any other guide than his own understanding or his own feelings, he allows himself to say, This chapter is of God, and this chapter is of man, — it is evident that he does not stand on the same platform with those who receive the whole Bible as from God.

Now, the practical question for the Orthodox Church to settle is, Whether a person, however talented, however orthodox in other respects, and however devout, who yet adopts the principle that it is proper to reject those portions of Scripture as uninspired, which do not accord in his opinion with certain other truths, or with his mental sensations, or with the inspirations of his own

understanding, is a suitable person to be endorsed as a preacher of the gospel of Christ? The question is not, Whether the man is a *pious* man, an able man, capable of doing much good; nor whether he shall be hindered from preaching under such sanctions as he can obtain, and to such congregations as are disposed to hear him? but the question is, Whether he is a safe teacher; and so safe, that we are willing to endorse for his influence in our churches, in our congregations, and in the community at large?

If called to give a direct answer to this question, we must answer it *negatively*, and for reasons which follow.

To us, the doctrine of inspiration stands on immovable foundations. He who denies it seems to be deficient in logical discernment, or wanting in that humility, docility, and spirituality which are essential to a full perception of the truth, and to the right inculcation of it. We cannot, at this time, go into the argument for inspiration. Our limits forbid us to do more than to say, that assuming the existence of Jesus Christ, and the honesty of his disciples in recording their Master's sayings, — postulates which no Christian will reject, — we have all the principles which are necessary to demonstrate the doctrine in question. Christ promised to his disciples the descent of the Comforter, which is the Holy Spirit, to aid them in teaching his religion. This divine Being was to furnish them with unpremeditated answers when they should be questioned before magistrates and kings, to bring all Christ's teachings to their remembrance, to make known to them many things which previous to their Master's death they could not comprehend or bear, to reveal to them future events, and to guide them into *all the truth*. This Spirit was to abide with them and be in them. In consequence of their receiving him, they were to have the keys of the kingdom of heaven, and to be ministers plenipotentiary in completing the organization of the Church. When we remember, also, the great work to which the original disciples were called, and that as preparatory to it the Saviour breathed on them, saying: "Receive ye the Holy Ghost," — the authority of their writings in all religious matters seems to follow as a consequence which cannot be overthrown.

In a similar manner, if our limits would allow, we could easily demonstrate the inspiration of all the authors of the New Testament.

Moreover, while the Old Testament was decidedly sanctioned by our Saviour as divine, — and that, too, without one qualification, exception, or caution against any possible admixture of human errors, — we find the inspired apostles saying of it, that all Scripture is given by inspiration of God, and that holy men of God spake in them as they were moved by the Holy Ghost.

We have only indicated, without attempting to develop, one of the arguments for the inspiration of the Scriptures. But this argument is so invincible in its character, that they who cannot feel its force sufficiently to be convinced that the writers of the Bible are safe teachers in matters of religion, are not entitled to be endorsed as safe teachers of religion themselves.

But waiving this consideration, what confidence can we have, that a person who rejects the orthodox doctrine of inspiration, will long remain sound on any of the other principles of the gospel? What standard has he of appeal? What safeguard has he against error? Nothing surely but his own reason, his own inspiration, his mere feelings. While by transcendental vision he can perceive as divine revelations the doctrines of the Trinity, the atonement, entire natural depravity, and regeneration by the Holy Spirit, so long he believes them. But the moment that, through prejudice, self-love, pride of independence, or any of the delusions of Satan, he *feels* those doctrines to be unfounded in truth, that moment he rejects them. Now he knows them to be true, because, he says, they are true; then he will know them to be false, though he can give no other reason, than that he knows they are false. If we license such a man to preach the gospel, what security can we have that he will long hold to a single leading principle of the gospel which he now desires to preach? Is it wise, would it be right, for us to license and especially to ordain, a person to take part with us in the ministry of reconciliation, who cannot lay his finger on a single chapter or verse in the Bible, and say, — I know this passage to be from God, — for any better reason than that it accords with his present understanding and feelings? When he has given up the doctrine of inspiration, he has gone out to sea in the dark, without rudder or compass, and nothing less than a miracle can save him from making shipwreck of the faith.

But suppose that some young theosophist, who thinks his own inspiration nearly equal to St. Paul's, should remain essentially

orthodox on other points, what must be his influence over the congregations he undertakes to instruct? Must it not be to undermine their confidence in the whole system of Christianity? Their spiritual teacher does not think that the first chapter of Genesis is inspired, because it seems to disagree with geological facts. He does not think that the Books of the Chronicles are inspired, because they contain some supposed errors in genealogy. He does not think the Psalms inspired, because David cursed his enemies. He does not think that Paul always wrote his epistles under the influence of inspiration, because he seemed to expect the immediate advent of Christ. Without adopting the explanations of these difficulties which have satisfied thousands of minds as enlightened and sound, to say the least, as his own, and without exercising that "long patience," which the Bible encourages in seeking the truth, he at once cuts the Gordian knot wherever he finds it. See him preparing an expurgated edition of the sacred Scriptures, for the instruction of his flock. He is reading on, chapter after chapter, pen in hand. The pages already passed over are everywhere thickly blackened with erasures. A large portion of the Pentateuch is gone, — Joshua and the Judges, sad reminiscences of a barbarian age, have been almost entirely expunged. Ecclesiastes, and the Song of songs have totally disappeared. The fire of rationalistic criticism has passed through the Psalms, and the prophecies; and only here and there a flower, or a solitary cedar of Lebanon, remains unscathed. Our lettered Vandal at length approaches the New Testament. "The land is as the garden of Eden before him, and behind him a desolate wilderness, and nothing shall escape him." He hesitates a moment, for a voice says: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." But having girded himself to the work he boldly expunges the whole of the first chapter of Matthew at a stroke. We will not attend him further in his sacrilegious undertaking. But look on while he distributes the mutilated Bible, thus blackened by his merciless criticisms, among his congregation. With what consternation do the godly and unsophisticated receive it! "The elders of the daughter of Zion sit upon the ground, and keep silence; they have cast up dust upon their heads, they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground."

But why this lamentation? The doctrines are there; the precepts are there; the promises are there. True, he has spared, we will imagine, the general system of Christianity. But what sufficient reason can he give for saving the portions retained? Why preserve the passage, "Come unto me, all ye that labor," — or the text, "Depart ye cursed"? Because, as he must answer, they accord with my feelings, and my ideas of truth! They harmonize with the inspirations of which I am inwardly conscious!

But will the depraved heart of an impenitent sinner stop here? By no means, while a single arrow of divine wrath is aimed against it. Passages which teach the necessity of regeneration, and the doctrine of eternal punishment, are at variance with *his* feelings, and *his* consciousness of truth. He therefore rejects the doctrines, "Ye must be born again," and "He that believeth not shall be damned," — on the same principle whereby his minister rejects the book of Job, and the miraculous conception of Christ.

Nor will any two ministers, or any two hearers, agree as to what portions of the Bible shall be deemed worthy of credence, as divine, and what portions shall be thrown away. Each will receive what is agreeable to himself, and reject the rest. Each blotting out what he does not like, as Whitfield used to say, nothing will be left but the covers.

Let us be instructed on this subject by recent history. When the Unitarians rejected the Bible as of plenary authority, they set themselves afloat upon a sea of doubt and speculation. We doubt not that they would have recoiled with horror from that form of infidelity which some of their followers have logically deduced from their leading principles. They loved the Christianity which they retained, and strove to defend it. They might even have suffered martyrdom for it. But where was this Christianity to be found? It was contained, they said, in the New Testament. But where? Not in the first of Matthew, for the account of the miraculous conception was monstrous; not in the last of Matthew, for the baptismal formula implied a doctrine contrary to reason. No one book, or one chapter, could be selected as certainly containing the unadulterated gospel of Christ. Hence, as it has often pained us to observe, in conversing with educated Unitarians, they never seemed to feel the force of an argument drawn from the Word of God, in regard to any disputed doctrine. No point

could be settled with them by a "Thus saith the Lord." The same incredulity which caused certain leaders of this denomination to reject the miracle of the swine choked in the sea, emboldened a new race of theologasters, following out the principles of their religious guides, to reject the doctrine of our Saviour's resurrection from the dead, and the whole system of Christianity as a supernatural revelation. This result was just what might have been anticipated by any one duly considering the natural sequence of cause and effect. Bald deism or pantheism, with or without the Christian name, is but the natural termination of that downward movement, which begins in rationalism as applied to the Bible.

Many have already gone this length. They have made shipwreck of faith and salvation. Standing, as some of them do, in the high places of the Christian scribe, publishing sentiments so congenial to the natural heart, which ever murmurs against religious restraints, they have sown the seeds of infidelity among the rising generation; and already the predicted harvest of unbelief, crime, and dissipation, is springing up. Let it once be understood, that the Bible is of no more authority than our own inspirations, that man has nothing to fear in the commission of evil, beyond what his own blinded conscience threatens, — and the great barriers against iniquity being thus thrown down, abominable ungodliness will rush in and usurp the place of Christianity in the world.

Dare we then, as orthodox ministers and disciples of Christ, license and set apart men as pilots of salvation, who, as we have reason to fear, will take out their congregations into those dark streams of infidelity which have swept down so many immortal minds into the frightful gulf of pantheism and destruction? We speak from our confidence in the soundness of the orthodox churches, when we say, that they will never do it. Betrayed by haste, or the urgency of circumstances, a majority of an association or of an ecclesiastical council, may inadvertently aid in putting a sceptical candidate into the ministry. But the time is distant, we hope eternally distant, when the right hand of fellowship will be intelligently and deliberately given to any candidate for the sacred office, who denies the supreme authority of the sacred Scriptures.

THE CHRISTIAN EXAMINER'S SKETCH OF THE
PISCATAQUA ASSOCIATION.*

WE are strongly impressed by this article, with the convenience of a modern distinction between *facts that are true* and *facts that are not true*. It would have aided us materially in the examination of this piece of history, if the writer had designated by appropriate marks which of the facts here published to the world belong to one of these classes, and which to the other. The avowed purpose of the sketch itself seems to need greatly some such indication of its real character. It aims, indeed, to be a commendatory monument of departed worth. The writer intended, he assures us, "to recall the memory of a cluster of distinguished and venerable men," who, as an association of ministers, in his judgment, had not their equals in "any similar association in the country." If we had no other means of information than the sketch furnishes, we should either forget the purpose of the writer, or suppose that he had slidden from history into fable, from facts into fiction. We should judge that if he meant his narrative to be understood literally, he required belief in inverse proportion to evidence, and that he shewed what a remarkable body of Christian ministers, the association he describes, were, by facts that shew, chiefly, to what extent they were not Christian ministers at all.

One of the "distinguished men," "of whose worth and services he would make some inadequate record, before the generation that knew them has wholly passed away," is distinguished for "a lame oratory;" for having inherited the means to pay for the printing of his half-century sermon, which made to the world the astonishing revelation that he could write well; and for casting the only "Federalist vote," in his town for a long series of years.

* In the Christian Examiner for May last, No. CXLVII., there is an article entitled, "Art. VI. The Piscataqua Association of Ministers." It has the signature "A. P. P.," said to be the initials, of Rev. A. P. Peabody, of Portsmouth, N. H. The present article was prepared at the request of the Piscataqua Association, and by their advice is sent to us for publication by one of its members, who is responsible for its contents. Without being in a situation to judge of the facts ourselves, we deem it proper to permit this highly respectable body to vindicate itself, its churches, and the memory of its fathers.

Another of the ministers in this group, is said to have made "the apostolic calling of a fisherman something more than a pastime;"—so much more, that his gains from this source surpassed those of any individual in his parish. He was, in one sense at least, an example to the flock. If he was not "a student or an accomplished writer," he was a good fisherman. If he gave the week to "a life on the ocean wave," he did not neglect to give Saturday evening to the unrelished task of preparing for the pulpit; and such was the zeal with which he studied on that night for the welfare of his flock, that "he often outsat his family a whole hour!"

Another of the circle makes himself an example to the flock, by evoking treasures from the earth, not from the sea. Much is said of his success, in raising, and in teaching others to raise, vegetables for the Portsmouth market. One would suppose, from the description, that he meant to give practical illustrations of Flavel's "Husbandry Spiritualized." The glowing description of his labors would lead us to infer that the town of Elliot must have become an agricultural paradise, where no rocks encumber the soil, no weeds grow, no unreclaimed bog meets the eye; where "taste and revenue" are duly cultivated, all through the influence of a single minister. At his coming, the town was the very picture of desolation, possessing "not a garden, or a well tilled farm." Its inhabitants were "poor, indolent, and thriftless," "and during a large portion of the year, lounged, slept, or drank the hours away." But a minister, at last, made his appearance, who was to transform the wilderness into a fruitful field. The process of raising vegetables for the Portsmouth market was the talismanic spell by which the magic transformation was effected. At his coming, laziness, poverty, and unthriftiness all vanish. Cabbages and potatoes, being raised and turned into cash, ameliorate the condition of Elliot with astonishing speed. They accomplish what no ministration of the gospel had previously accomplished. Elliot rises from barbarism to refinement, from indolence to thrift, from poverty to wealth. Look to Elliot, ye revilers of the ministry, and see how surpassingly useful a pastor may be, when he "allures," if not "to brighter worlds," at least to better markets, "and leads the way." But we forget, our historian did not aim to caricature the Christian ministry; he was in sober earnest, while giving his sketch of the remarkable usefulness of

Mr. Chandler's life. It is not hinted, however, where fiction and fact blend their lines in the sketch. We are told, indeed, that the pastor of Elliot did not neglect the cure of souls; but we are not told, as we might have been, that his house has been crowded during the interval of public worship, with persons who came to ask their pastor what they must do to be saved. Did we not know from other sources that Mr. Chandler was useful *as a Christian minister*, we should look in vain for the information here. We are told also of the intellectual and religious character, to which the people of Elliot were raised by his agency. Of their intellectual improvement we have curious proof in the recorded fact, that the women, by the gallant chivalry of their lords, are deputed to bear the wonder-working vegetables to Portsmouth, "officiating as their own *oarsmen*," as they glide down the arrowy Piscataqua. Surely where calisthenic exercises so appropriate to the sex have been successfully introduced, society must have risen high in the scale of improvement. If the historian had witnessed, as we have happened to, the very sparkling ebullition of no hallowed spirit excited among these *oarsmen*, these improved "merwomen," by this very sketch of their history, he would have had an odd sample of the religious elevation of Elliot.

Another of the former members of this Association is commended for various qualities, but not at all for one which he would have deemed his crowning excellence, — his ability as a preacher of those doctrines which the author of this sketch dislikes so strongly. He is praised as a patron of education, as a wise dispenser of counsel, as a shrewd disputant, and especially for his skill in the performance of impossibilities; — as a proof of which, "he reared a family of sixteen children, maintained in full the external proprieties of his station in dress and house-keeping, and exercised an unstinted hospitality," with a salary of three hundred dollars and the restricted fields of a parsonage. But it is not said, with what faithfulness and power he proclaimed those doctrines of Christianity which we look for in vain in the pages of the Christian Examiner. If the writer could not find evidence of Dr. McClintock's power as a preacher of Christian truth in the few manuscript sermons which, he assures us, are the only remains of the kind that have been preserved, we could have shewn him ten more, which evince that the preacher deserved far higher commendation than he has here received.

Another of the ministers mentioned in the sketch, and one who towered above the whole number in intellectual stature, is described with a most depreciating brevity in two sentences. He was not expert as a fisherman, or as a cultivator of cabbages, otherwise he might have been creditably mentioned. As a faithful pastor, an able preacher of Christian truth, and a scholar worthy to fill the presidential chair of Bowdoin College, Dr. Appleton deserved much more than the faint notice he has here received. It had been better not to mention him at all, than to slur him over by a faint description; while his inferiors are sketched with a bold outline, and in high colors.

Of the celebrated Dr. Belknap, we learn that he was starved out of Dover.

The minister of Hampton Falls is remembered, says our historian, in the town where he lived, as a remarkably dull preacher. And it is mentioned as a traditionary "myth," * in commemoration of him, that "while he administered an evangelical opiate of unusual efficacy, he succumbed himself to its power, and sank in gentle slumber on the pulpit cushion."

Thus the writer proclaims to the world, in strains of attempted eulogy, "the worth and services" of an association of ministers! Should the shades of those venerable men return to earth, they would find in the ill-proportioned delineation, no flattering portrait of themselves. Their wonder would be, whether the pencil of a friend, or that of a foe, drew the outline. If they were Christian ministers, why are they commended most earnestly for doing what is not enjoined in their commission? If they were not Christian ministers, why were they brought to our notice as such? But the writer claims that he is honoring the fathers of the Piscataqua Association, as a friend. Were he to describe the apostle Paul chiefly as an expert tent-maker, or the apostle Peter chiefly as a good fisherman, would he do justice to their character? Would his sketch be received as that of a friend? If it be the part of friendship thus to eulogize departed worth, those

* The writer, who is said to be the Rev. A. P. Peabody, says, in a discourse before the Divinity School at Cambridge, of *myths*, "that word is, as every sciolist knows, simply an euphemism for *falsehood*." If, then, the writer has not changed his views on this point since 1845, we know how to understand the "myth" respecting Mr. Wingate. A *falsehood* is here related in honor of departed worth!

who are in danger of suffering the infliction ought to pray, "Deliver us from our friends!"

We should like to know, also, whether the following alleged facts are facts that are true. Were the inhabitants of Elliot as lazy and thriftless before the golden age of Mr. Chandler's ministry as they are said to have been? Were Mr. Litchfield and Mr. Chandler rejecters of the Trinity? Were "the reputed heretics set aside by the self-styled orthodox?" Are there none living who heard Mr. Wingate preach? Are there, or have there been, ministers in the Piscataqua Association, among whom "no indulgence is shewn to an honest difference of opinion, and a Procrustean creed is made the only standard of piety?"

Have the churches of the Association dwindled away in the manner and to the extent here described? Excepting the parishes in Portsmouth, Dover, and Exeter, do they retain only "a spasmodic and flickering vitality?" Do any of them "number as many pastors as years?" If the writer knows that some of the parishes "are utterly extinct, the old spires still towering over churches that have become shattered and untenable ruins," will he designate their locality? *One* such spire we have seen, where the minister who enriched himself by fishing preached. Does he refer to this solitary case by an editorial plural? Or are we to consider the inclusion of others as only a *myth*, or one of the facts that are not true?

So much for the facts of the historian; we come now to his philosophy.

Not content with a sinister portraiture of the ancient Association, our writer entertains the reader with a lugubrious account of the present state of religion in what was the sphere of the ministers whom he describes. He supposes the spiritual paradise to have relapsed into a moral wilderness, and he philosophizes upon the change with a tact worthy of his veritable history of facts. The religious declension he traces directly to the luckless Calvinists, who, when some of these ministers changed their sentiments and became Unitarians, simply retained their original faith. He makes this pertinacity responsible for the degeneracy of the churches. It was not, it seems, because the seceding Unitarians preached earnestly against the doctrines of their former associates, and by their relaxed theology unbound the restraints which held men's passions in check, that religion

declined. It was because the more steadfast of the ministers vindicated their cherished belief from illiberal aspersions, and continued to preach the Gospel, that impiety grew apace! Such we understand to be the philosophic explanation of all the vice and impiety in Portsmouth and the vicinity. "So long," it is said, "as the exclusive spirit was held in check, and the influence of the united body of pastors was felt in every flock, most of these parishes remained undivided and prosperous. But so soon as the brotherhood was broken, and the reputed heretics were set aside by the self-styled orthodox, marks of decline and decay became visible throughout the whole region."

Had the Trinitarian ministers in the Piscataqua Association only recognized as of a kindred faith, those who, like our historian, repudiate their leading tenets, and are even "warmly opposed" to them; had they only falsified facts by admitting that contradictory views of the great doctrines of Christianity were equally correct; had they striven to retain, in a nominal fellowship, those who were so averse to their theology that they went out from them; then, we may infer, the state of things would have improved, not deteriorated. If, since Unitarianism came forth into the light, ministers who stood on opposite sides of the dividing line, had lovingly agreed to hold each other as brethren of the same faith, — one class not charging the other with sheer idolatry in worshipping the Son of God, the other not charging its opponents with tearing from the Redeemer's brow the diadem of his divinity, — all would have been well. Religion would not then have sunk to a low ebb, and we may venture to suppose that no Unitarian pastor would have had occasion to hint to his flock, at a time when other denominations enjoyed a revival of religion, that they were "*as an island of ice in a sea of fire.*" And, according to our historian's philosophy, it may be refreshing to him to reflect how greatly the spiritual welfare of these parishes would have been advanced, if, when some of the old association renounced their former faith, all had apostatized in like manner. Then the interests of religion must have triumphed! Then the unrippled uniformity of the clergy in faith and practice must have charmed many into the ways of goodness! And, if some, in their mutations, should have proceeded as far on the Unitarian side as Theodore Parker has done, and should have promulgated the very dogmas of a coarse skepticism, veiling their odious form in smooth and

polished diction, still we must not doubt that religion would flourish ; for then, there would be no orthodox exclusiveness to disturb the stagnation of Unitarian agreement. No matter how deeply drugged with error may be the atmosphere of Unitarianism, it must give vitality to religion, while the atmosphere of a Trinitarian theology can nourish only irreligion !

It is said to be a custom in a small kingdom in the island of Celebes, that when the king happens to fall from his horse, all around him must fall from their horses, with due deference to royal example ! So, it may have seemed to our writer rather essential, that when some of the ministers of the Piscataqua Association fell from the truth into Unitarian errors, all the ministers should have fallen likewise. The beautiful unanimity thus shewn to the world would have prevented religious declension !

There is another bearing of this explanation which may have been overlooked by the writer. The source of prevalent irreligion, it seems, is the unwillingness of ministers to favor Unitarian views by treating them as Christian truth. Those who cannot conscientiously sympathize with this form of sectarianism, who claim the right to keep aloof from what they honestly think an unchristian theology, are charged with making a Procrustean creed the only standard of piety. The liberty of dissent has been claimed in the ranks of the Unitarians themselves. Mr. Parker does not entertain as favorable an opinion as he once did of the doctrines of this sect. In his judgment, they have become antiquated, and the world requires something better in their stead. How shall the dissenter be treated ? Shall he still be retained as a loving brother, or set aside from Unitarian fellowship ? Some of his former brethren, if we have been rightly informed, have no fellowship with him, do not admit his doctrines to be true, do not welcome him to their pulpits. They are becoming, then, just as exclusive as they condemn Trinitarians for having become. Our writer, in his sermon before the Divinity School at Cambridge, justifies exclusiveness on the part of those Unitarians who dissent from Mr. Parker and his school. We could well quote some of his argument in favor of non-intercourse between ministers who differ as widely as Trinitarians and Unitarians do. But we leave him to explain as he can his own consistency, in defending manfully in 1845, what he condemns bitterly in 1848. We have to do now only with the fact that

some Unitarians have withdrawn from fellowship with others whom they once recognized as of a kindred faith. Is there no ground to fear that the state of religion must suffer extensively from this cause? In the neighborhood of Portsmouth, our historian found that religious declension was traced only to a similar cause. If like causes produce like effects, we may look for a deplorable state of impiety ere long in Boston and its vicinity. Some future philosopher may point the world to the sources of this coming blight, and say, in our writer's own words: "So long as the exclusive spirit was held in check, and the influence of the united body of pastors was felt in every flock, most of these parishes remained undivided and prosperous. But so soon as the brotherhood was broken, and the reputed heretics were set aside by the self-styled orthodox (Unitarians), marks of decline and decay became visible throughout the whole region."

The Piscataqua Association still flourishes, the alleged facts of the Christian Examiner to the contrary notwithstanding. Changes do indeed take place in its ministry. Some churches have given up their pastors to fill more important stations. Several living ministers once connected with this body have officiated as pastors of churches in some of our principal cities. One of the present members of the Association has resigned to a colleague the active supervision of a church over which he has presided for more than thirty years. Another is still the pastor of a thriving flock, over which he was ordained, probably, before the writer of the article so derogatory to the Association was born.* Some of the old spires we have seen standing over untenable churches, but it was after convenient modern edifices had risen in their stead. We have known the single old building, in one instance at least, to be superseded by two new ones. We never supposed that to evacuate a decaying sanctuary, and to worship in a new one of superior construction, was a proof of parochial degeneracy. Had the writer collected facts as industriously as he has gathered up mistakes, he could have informed the public, that, within some twelve years, about eight places of worship in the limits of this Association

* This venerable father in the ministry is preparing a history of these churches and their ministers, which will go far toward refuting the erroneous statements, quite as numerous as those which are correct, in the Examiner's article.

have been built anew ; and a similar number have undergone extensive repairs, some having been thoroughly, and at great expense, remodelled. The number of ministers in the Association, is twenty-nine ; that of churches, twenty-eight ; that of church members, two thousand seven hundred and fifty-three.

We conclude by expressing our deep regret that the Piscataqua Association, and the parishes connected with it, should have been thus incorrectly held up to public opprobrium. Is it consistent with a self-styled liberal Christianity, to heap unfounded calumny upon ministers and churches ? Is it kind, is it just, is it honest, is it Christian, to hold up to reproach as the responsible procurers of all the existing irreligion, ministers whose only alleged misconduct is the want of sympathy with Unitarianism ? Is it consistent with the boasted candor and charity of the denomination to which the writer belongs, to represent, as at the very last gasp of existence, churches as flourishing as those connected with this Association ? The facts of the case were within his reach. Why, then, has he amused the public with a pretended history, filled with mistakes and fictions ? May no Unitarian churches receive such usage at the hand of any Trinitarian minister.

HARRISON W. ELLIS.

HARRISON W. ELLIS, or, as he was until recently called, Ellis, was born in Pittsylvania County, Virginia, in the year 1808. His wife, Celia, was born about two years before him, in the same county and neighborhood. They knew each other from their childhood, and even then felt and expressed a special attachment for each other. When she was about sixteen years old, she was taken, with the family to which she belonged, to Tennessee. Ellis was much distressed at this, as he supposed that he would never see her again. In a few years, however, Ellis himself was taken to Tennessee ; and, as he remarked with great emotion, Providence so ordered events, that he found himself again in the same neighborhood with her for whom the separation had in no degree abated his affection. Their acquaintance was renewed, and, being now of suitable age, they were soon married.

Before Ellis left Virginia, and before he was fifteen years old, he had learned to read. The first desire of this, which he recollects, was excited by observing, when he attended preaching, that the minister read from the Bible, and referred to it, as being the Word of God. He resolved that he would learn to read that book for himself. Celia, to whom he was then attached, being already able to read with some degree of readiness, encouraged his exertions.

It is common for servants to line the inside walls of their cabins with paper of any kind they can procure. Newspapers are frequently used for this purpose. The large letters at the head of one of these served as the book from which Ellis obtained a knowledge of the alphabet. The names of the letters he learned from the children of the white family, or from other servants who could read. Not having at first a complete alphabet, he combined the letters before him into as many words as he could, made himself thereby thoroughly acquainted with the powers of these letters; and, as he expressed it, did "what might be called a sort of reading before he knew the whole of the alphabet." He persevered in his efforts, obtaining such assistance as casually offered itself, until he was able to read the Bible and the hymn-book with ease and satisfaction.

It was either a short time before he left Virginia, or soon after his removal to Tennessee, that, by his own request, he was put to the trade of a blacksmith. His work in this line, being almost exclusively such as is needed on the plantations of the country, Ellis had no opportunity of becoming an accomplished mechanic, in the highest sense of the term. In the kind of work which he had to do, he was skilful, and after he had acquired the art of writing and some use of figures, on this account, as well as on account of his perfect trust-worthiness, he was regarded as an uncommonly valuable servant.

Owing to the death of his master, Ellis found himself in danger of being separated from his wife; and fearing that he might fall into the hands of a man then about to remove to the State of Missouri, and who was anxious to purchase Ellis because of his value as a smith, he applied to the master of his wife for his consent that she might be sold with him, provided he could find a purchaser for both. Obtaining the consent of Celia's master, which was given solely for the purpose of preventing a separation

of the two, he not being able to purchase Ellis, the latter went to a slave-trader, who kept his head-quarters at Nashville, and requested him to buy himself and wife, — detailing to him the circumstances of the case, and appending but one condition, which was, that wherever they might be taken, the family should be sold together. The man seemed surprised at the request, remarking that it “was the first of the kind ever made to him, and that the negroes always objected to being sold to him ; but that since Ellis had placed so much confidence in him, he would buy the family, and would pledge himself that they should not be separated by any act of his.” The man not only kept his word in every particular, but treated Ellis with marked kindness, and made him some handsome presents.

Ellis, his wife, and one child, (all they then had,) were now brought into the State of Mississippi, and sold to a clergyman of the Baptist church. Nothing remarkable occurred during his residence in Mississippi, which was for a short period only ; for his master dying soon after he went there, and the estate being greatly involved in debt, Ellis and family came into the possession of one of the creditors, who immediately brought or sent them into Greene County, in the State of Alabama.

Ellis was now between twenty-five and thirty years old, for the precise year of this last removal is not recollected. He could do little, if any thing, more than read, and had evinced no special concern on the subject of religion. Important changes were, however, soon to occur in his character. He commenced a regular attendance on the preaching of the gospel at Hebron church, which was then under the charge of Rev. Joseph B. Adams, who felt a special interest in his welfare, and continued, as long as he had the opportunity, to afford him many facilities for improving his mind and heart. In a short time after Ellis commenced attending preaching at Hebron, he was brought to feel his need of an interest in the blood of Christ. His conviction of sin was deep and thorough. The distress of mind resulting from it continued for weeks without alleviation. At times he was overwhelmed, being driven to the verge of despair, through an apprehension that he had committed the unpardonable sin. One day, having taken a vessel to bring water from a spring near his shop, he was arrested on his return by a strong impression seizing upon his mind, that the moment had come when he must make his

peace with God, or be forever lost. In the agony of his spirit, he dropped the vessel of water, and threw himself prostrate on the ground. There he lay for some minutes, wrestling with the darkness and horror of his soul, and struggling as it seemed in vain, for strength to call upon God for help. Suddenly, as if announced by a voice from heaven, the declaration of the Apostle occurred to his mind: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." It was a familiar text to him, but never before had he understood it. Now it was just what he needed, and all that he could desire. He arose, looked around him, and thought he had entered a new world. He looked above, and saw light, surpassing that of the mid-day sun, beaming on his soul; and, as for a moment he conceived, pouring its effulgence upon his eyes. All the exercises of his mind while under the gracious operations of the Spirit leading him through the entire process of conversion unto God, were strongly marked, as they almost invariably are in cases of genuine conversion among those of his race in our country. Yet of enthusiasm, in any unfavorable sense of the term, Ellis has as little in character and conduct as almost any man.

Having, as he hoped, obtained the pardon of his sins through the blood of Christ, Ellis resolved to present himself as a candidate for admission to the privileges of the Church; and preferring, so far as he understood them, the Presbyterian doctrine and order, he resolved to offer himself to the Church of Hebron. In this matter, however, he apprehended serious difficulties. His master was an avowed infidel, an open scoffer at all religion, and a special reviler of the Presbyterian Church. Without forbidding him to do so, he had frequently endeavored to excite in the mind of Ellis such prejudices against the Church as might induce him to cease attending it. When, therefore, Ellis approached his master, it was with the full expectation of encountering not only a positive denial, but also a torrent of oaths against himself, the Church, religion, and God. To his surprise, however, the consent of his master was given promptly, kindly, and without a word indicating an ill spirit. In thus opening the way for the enjoyment of the dearest privilege which his heart coveted, Ellis thought a direct interposition of Providence was most manifestly concerned. He spoke of it with great tenderness of heart.

It was now that Ellis felt a strong desire to become acquainted with the languages in which the Scriptures were originally written, particularly with the Greek. In his vicinity the Rev. F. H. Porter, now deceased, taught a flourishing classical school. Some of the pupils, in going to school and returning from it, passed by the door of his shop. From these he obtained some hints as to the proper method of studying the languages. A hint was all that he required. He obtained the use of a Latin Grammar, and studying this at such intervals of leisure as were afforded him without neglecting his work, and especially at night, he was soon prepared to undertake the earlier books in a course of Latin. Thenceforward he made regular progress, until he felt that he could commence the study of the Greek, in which he was no less resolute and successful.

His plans, however, were now again broken up by a recurrence of events which, with unusual frequency, had intervened in his life to disturb and embarrass him. His master dying, and leaving his estate in debt, Ellis was to be sold again. His great anxiety grew out of the possibility that he might be separated from his family. In speaking on this subject, he remarked, that he had no dread of falling into the hands of an unkind master, for he had belonged to several different men, and had never received the slightest punishment from any one; nor did he doubt his ability to give satisfaction to the most exacting master in the country. The laws of the State require that sales of property made by the administrator of an estate for the payment of its debts, shall be by auction, after due public notice. It was an object of deep solicitude with Ellis to avoid this in his case, as it might expose him to the evil he so much dreaded, a separation from his family. But the administrator was unwilling to incur the responsibility of departing from the course prescribed by law. Twice were Ellis and his family advertised to be sold at public auction. In each case, by the death of the administrators successively, the sale was arrested. A third time, under a third administrator, the day was set, and the advertisements put out. But God had purposed that the dreaded evil should not fall upon His servant; and by His grace converting the soul of the man who had charge of the estate, gave him new views of his duty, and of the feelings becoming a Christian. The administrator assumed the responsibility of authorizing Ellis to seek a master for himself and family,

wherever he pleased. A purchaser was soon found for them at the price designated by the administrator, and Ellis was once more at ease. He was now removed about fifteen miles from his former residence, to the immediate vicinity of Eutaw, the county seat of Greene County. In some respects his change was adverse. His new owner, having two large plantations ten miles distant from each other, Ellis, as the smith for both, spent his time either at the one or the other, as his services might be demanded. Such frequent changes in his residence were necessarily unfavorable to his advancement in his studies. These disadvantages, however, appear to have had no effect, except to arouse his powers to more vigorous action. As he once remarked, in reply to some questions respecting the influence upon him of the many adverse circumstances of his life, he had never undertaken any enterprise in which he did not find many obstacles; and as he had never been deterred by a view of the difficulties in his way, from undertaking anything on which his heart was set, so he had never failed to accomplish his purposes, whatever obstacles lay in his path.

He continued his studies in the Latin and Greek languages, and also commenced the study of the Hebrew, so that he might be able to read the entire Bible in the original tongues. He made but little progress in the latter language at that time, owing to the want of books. Subsequently, when he had access to the necessary books, he resumed it. In the meantime, he carried on other studies, Arithmetic, Geography, and English Grammar; connecting with the whole a careful perusal of Dwight's Theology, and after this, Dick's Theology, and such other useful treatises on the doctrines of Christianity as fell in his way.

In this state of things his case was brought before the synods of Alabama and Mississippi, and it was resolved, if practicable, to purchase him and his family, with a view to his being sent as a missionary to Africa. The Board of Foreign Missions of the Presbyterian Church, had consented to take him under its charge; and Ellis himself declared his willingness to do anything, or go to any place, that might present the most favorable opportunities for advancing the kingdom of Christ. A work of this kind, undertaken by two bodies meeting only once in a year, and then in places remote from each other, and depending for their means

upon collections made in churches scattered over two large States, must almost of necessity advance slowly. More than three years elapsed from the time the scheme was resolved upon, until its completion. During this period, so trying from the uncertainty of its result, Ellis continued to work at his laborious occupation with the fidelity and cheerfulness which had always characterized him, and to prosecute his studies with increased energy, if that were possible. When addressed on the uncertainty as to the result of the efforts then made in his behalf, his reply in substance was invariably: "The whole matter is under the control of God. He will do what shall be for his own glory. I am content to remain as I am, or to go to Africa, as Providence shall ordain." He now devoted a still larger share of his attention to the Greek language, and resumed the study of the Hebrew. He also paid further attention to systematic Theology, adding to his studies the evidences of Christianity, moral philosophy, algebra, geometry and astronomy. It is not to be supposed that he was a proficient in these several branches of knowledge. But in each of them he made such progress as that he understood the more important principles, and the leading facts; so that in addition to the advantages of a general acquaintance with these subjects, he could at any time, extend his investigations as he might find opportunity.

If it should be asked how Ellis found time for carrying on all these studies, no reply can be given. It is certain that he was employed diligently in his shop, at all seasons, and in all kinds of weather. Ellis himself stated that he always kept a book in his hat or pocket, and whenever a moment of leisure occurred, his book was produced. But it could only be a *small* book he could thus carry about him, and it was always an old one; for he thought it wrong to spoil a new book by bringing it to such a place as a blacksmith's shop. The night afforded him the only opportunity for anything like regular study. This season Ellis appropriated to the improvement of his mind, allowing for sleep the modicum which he learned by experience was just sufficient in his own case for the purposes of nature, *which was about four hours*. He usually studied in the first part of the night; but if unfitted for study by fatigue or drowsiness, or otherwise interrupted in the early part, he rose before day in time to supply the loss. It is known to those who have visited the south, that the

forests abound with the pine tree ; and that its wood, there called *light-wood*, is much used for the purposes of light, as well as fuel. Ellis always kept a stock of this at hand ; and for his uses it was scarcely less convenient, though not so classical, as the "midnight oil." Time, however, he did find for study, and means also he had of some kind ; for he studied much, and with great success. He is no *prodigy*, if that word has any distinct meaning, nor does his mind in its operations betray any extraordinary activity. Perhaps no man can be found, possessing an equal degree of intellectual power, who has less of what is sometimes called "smartness." He has never manifested any remarkable talent for one class of intellectual pursuits in preference to others. Though he has made more proficiency in the study of languages than in other branches of knowledge, his success in the efforts he made in other departments, shews that his proficiency in these would have been equally great, if circumstances had led him to devote the same attention to them. The feature in his mental constitution which was ever most striking, was its well-balanced powers. There was about him nothing startling, and nothing dazzling.

In August, 1846, the purchase of Ellis and all his family, consisting then of his wife, a son about fourteen, and a daughter about twelve years old, was consummated by the payment of two thousand five hundred dollars. In September, the Presbytery of Tuscaloosa received Ellis under its care, as a candidate for the ministry, and at the same meeting he was licensed as a probationer. He was examined in open Presbytery, and before quite a numerous assembly, as to his personal piety, and his views in seeking the ministry ; in the Latin, Greek, and Hebrew languages ; in church history and government, natural and revealed theology ; and also on some branches of natural science. It was an occasion of intense interest with all present. In every particular his examination was entirely satisfactory, and in some most gratifying. All were astonished and delighted with the clearness of his views as to the doctrines of the gospel, and his skill in bringing arguments, and applying Scripture to the support of his opinions. It was very observable throughout, that, while he had read with much care the views of other men, he had *thought* more than he had *read*, and hence his answers to the questions propounded on points of doctrine, bore the impress of originality.

He also read a sermon, on the subject of the "perseverance of the saints," which was published in the Presbyterian Herald, Louisville, Kentucky, and copied into other papers; and subsequently was printed in pamphlet form, at Richmond, Virginia, in 1847, during the sessions of the General Assembly of the Presbyterian Church.

So well satisfied were the members of the Presbytery with Ellis's qualifications for the ministry, that they resolved without delay to ordain him to its full work; and in order that the members of the Synod of the State might witness the ceremony, and become personally acquainted with one to whom so much of interest attached, the Presbytery adjourned to meet during the sessions of the Synod, in the city of Wetumpka, the latter part of October. Ellis was directed to prepare a discourse as a part of his trials for ordination, from the passage which had proved as the life of his soul, when crushed to the earth under the weight of conscious guilt: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus is come into the world to save sinners; of whom I am chief."

Again Ellis was called to undergo an examination in experimental religion, and his views in seeking the ministry, and in the ancient languages and theology. The Synod adjourned to allow the Presbytery time for the services, or rather that the Synod might witness them. The church in which they were held was crowded in every part by an assembly composed of every class, from the Governor of the State, (who evinced an intense interest, and expressed the most unqualified approbation on the occasion,) to as many of the blacks as could find space in the galleries, doors, and windows, for standing, seeing, or hearing. Ellis was evidently much abashed by the position in which he was placed; but so far as any opportunity for the expression of opinion was given, all were highly delighted with the exhibition he made of his talents, and attainments in knowledge. In reply to some inquiries as to his earlier efforts in the study of the languages, he incidentally remarked, that he had received some assistance in the Hebrew. The Rev. Mr. Stillman, who for two years preceding this time had been pastor of the church of which Ellis was a member, asked: "Who gave you the assistance of which you speak?" Ellis replied: "Mr. Stillman." That gentleman rejoined: "Why, I never gave you more than twenty minutes'

instruction." Ellis, with great modesty, remarked: "That was more than I received in anything else." It was evident from his manner in this conversation, that he thought twenty minutes of direct instruction was not only a great favor, but also quite enough for a learner! No one who knew the man, or saw him when making remarks of this kind, could suspect him of affectation, or covert boasting.

Under the head of theology, he was asked: "Whether man can merit salvation by anything he can do?" His answer was: "No; salvation is all of grace." He was then asked: "What is grace?" He sententiously replied: "Grace! that is what I call *something for nothing*." A fine definition of a free and gratuitous salvation!

His sermon on this occasion, though perhaps not so regular in its construction as the former one, was on the whole superior to it, as shewing greater freedom in the range of his thoughts, and bringing out more of his mental characteristics. Some of his thoughts, particularly on the sufficiency of the atonement, on which he dwelt at large, were very striking, at least for their freshness. Though it is doing great injustice to the remarks to quote them apart from their connection, a few will be repeated as nearly as may be, in his own words: "He who fed five thousand with a few loaves and fishes, could surely feed the whole world upon himself." "There is as little propriety in asking whether the atonement of Christ is sufficient for the whole world, as it would have been for an Israelite to inquire, whether the brazen serpent lifted up by Moses in the wilderness possessed virtue for the healing of all who were, or might be, bitten by the fiery serpents." Referring to the objections which Arminians raise to the Calvinistic view of the atonement, he remarked: "It is they who really deny the sufficiency of the atonement; for in their view, it is not sufficient to secure infallibly the salvation of even those to whom it is applied!"

The Rev. Dr. Howe, Professor in the Theological Seminary at Columbia, South Carolina, was present and heard the sermon. With other commendatory remarks, he observed: "That his office led him to examine a great many sermons prepared by students, who had completed their course, as trial exercises for their Presbyteries; and that the major part of them were not equal to the sermon just read by the candidate now before us."

On the afternoon of the Sabbath, Ellis was set apart to the work of the gospel ministry with the laying on of hands of the Presbytery. The Rev. R. H. Chapman preached the sermon appointed for the occasion. The Rev. R. B. White, the moderator of Presbytery, presided, propounded the questions prescribed in the Form of Government, and made the ordination prayer. Each minister in turn gave the right hand of fellowship, with the customary words: "We give you the right hand of fellowship, to take part in this ministry with us;" after which Rev. J. L. Kirkpatrick delivered the charge to the newly ordained minister. It is needless to remark that the whole scene was most solemn and impressive. It is rare that one so interesting is presented in this world.

Early in January of the next year, Ellis and his family repaired to New Orleans, accompanied by Mr. Stillman, his friend and former pastor. Before their departure from home, liberal donations were made to them by some churches and individuals around, of books, clothing, and other articles useful in their new home. These were increased in Mobile, through which they passed, and where they remained a day or two. There the colored people manifested a special interest in Ellis, and in the enterprise in which he was engaged; and made him and his family handsome presents, in token of their good will and approbation.

In New Orleans, Ellis's arrival excited quite a sensation. Crowds thronged to see him at his lodgings, and to hear him at the church where he preached. Whatever else was needed to complete his outfit for the voyage, and for housekeeping in Africa, was promptly supplied by the citizens of New Orleans. About the middle of January, Ellis and family embarked, on a vessel chartered by the Colonization Society, for Liberia, where they arrived after a short and pleasant passage.

Ellis, as instructed by the Board of Missions, remained in Monrovia while he and his family passed through the process of acclimation, and while preparations were made for establishing himself at some permanent station. In the meanwhile, the Presbyterian Church in Monrovia became vacant by the death of the pastor, and chose Ellis as his successor. He is now the pastor of that church. Notices have appeared in the public papers, of his officiating either as the regular or occasional

chaplain to the national Legislature of the Republic of Liberia. In all his communications to his friends in this country, he has expressed himself as highly pleased with his adopted country, nor can it be doubted that if God shall spare his life, he will prove an ornament and a blessing to his race.

In person, Ellis is about the medium height, of a robust constitution, with an expanded forehead. His color is that of the native African, somewhat mitigated by the climate in which he has lived, and yet pure of any hues which would indicate an admixture of alien blood.

His piety, from the time he first united with the church, has been characterized by great sobriety, unobtrusiveness, and uniformity. Such was his modesty and diffidence, and such his exalted conceptions of the qualifications necessary for a religious instructor, as well as of the order proper to be maintained in ecclesiastical matters, that it was always with difficulty that he could be induced to take any prominent part in religious services, beyond offering a prayer when called upon, or conducting a prayer-meeting in some retired place. Yet he felt a deep solicitude for the spiritual welfare of those of his class around him ; and, in such ways as he thought compatible with his position in the church, he labored for their good.

Though Ellis had been a free-man for some months before he left this country, though he was a regularly ordained minister of the gospel, and had been the object of much public attention, his demeanor was unaltered to both of the two great classes of society, toward each of which his position was somewhat equivocal, and not a little embarrassing. His good sense as evinced in this particular, was as remarkable as any other circumstance in his history. A simple incident may illustrate what is here intended. A few days before he set out for New Orleans, on his way to his distant home, the writer of this, meeting him in the streets of the village where he resided, remarked to him in a tone of pleasantry, in relation to his dress, that it *was not very clerical*. Ellis replied : " But it is such as I have heretofore worn. I have other and more clerical clothes, which I shall put on when I am away from those who have known me heretofore. Until then, I have thought it prudent not to excite any notice by a change in my dress or appearance." The writer has yet to hear of either prejudice, suspicion, or criticism from any quarter, excited by

any word or act of Ellis's, either during the protracted trial to which his equanimity and patience were subjected while the scheme for his purchase was in progress, or in the whirl of agitating events, which, during the subsequent four months, occurred in rapid succession.

Another incident may be mentioned, as illustrating both a feature of his character, and the impression which he made upon others. A few days after he was licensed to preach the gospel, calling for a few hours at the house of the writer, an intelligent and fashionable lady of the place came in to see him. During the conversation which ensued, the writer mentioned to Ellis, that he had collected for him a number of books such as might be useful to him. Ellis, with tears in his eyes, and with a touching gentleness of tone, peculiarly his own, replied: "You must be aware how impossible it is for me to express my obligations for such a favor. The only return I can offer is, to make a good use of the books. This I will try to do." The lady before mentioned was so affected that she was obliged to give free vent to her tears; and on retiring, a short time after, she requested the writer, who had accompanied her to the door, to bring Ellis with him to take tea that evening with herself and family, remarking: "He shall sit at my table *as any other gentleman does.*" To allow this remark full weight, it should be remembered that it was made in the southern country, and by a southern lady of great family pride, and not under the influence of religion.

Incidents like the foregoing might be multiplied, and much else said of Ellis. Perhaps the writer has already indulged himself too far in his desire to present a fair exhibition of the character of this remarkable man. He has, however, confined himself, in his statement of facts and incidents, to what he witnessed himself, or received *directly* from Ellis. Many reports are afloat with reference to Ellis, and some have appeared in the public papers, both secular and religious. A part of them the writer knows to be fabulous, and of others he has no means of ascertaining whether or not they are correct. There is enough which may be relied upon, to present a noble and cheering example of perseverance in the face of the greatest impediments and difficulties;—enough to evince the power of religion to develop the understanding and quicken its powers, as well as to renovate the heart.

OUR NEW TERRITORIES.

WITHIN less than four years, Texas has been annexed to our Union; the whole of Oregon south of the forty-ninth parallel of north latitude, has been secured to us against foreign claimants; while New Mexico and California have been acquired by treaty after conquest. These territories taken together, says the President, in his late Message to Congress, "constitute a country more than half as large as all that which was held by the United States before their acquisition. If Oregon be excluded from the estimate, there will still remain within the limits of Texas, New Mexico and California," "an addition equal to more than one-third of all the territory owned by the United States before their acquisition; and including Oregon, nearly as great an extent of territory as the whole of Europe, Russia only excepted. Mississippi, so lately the frontier of our country, is now only its centre. With the addition of the late acquisitions, the United States are now estimated to be nearly as large as the whole of Europe." These estimates, being based on a report of the Commissioner of the General Land Office, are undoubtedly correct. It is also stated on official authority, and corroborated by other authentic information, that according to careful surveys, we have acquired on the Gulf of Mexico and on the Pacific, without taking into consideration the indentures and irregularities occasioned by promontories, capes, and bays, a sea-coast not less than two thousand miles in extent. The length of the Atlantic coast, from the northern extremity of the United States to the eastern boundary of Texas, is estimated at about three thousand miles. So that our newly acquired sea-coast, including Oregon, is, to what we possessed before as two to three, the former thus being two-thirds as great as the latter, and two-fifths of the whole sea-coast within our limits.

How rapidly has the line of civilization moved Westward! We can remember when the emigrants to Ohio, who used to pass through our native village, in their large covered wagons, with their families, seemed to us about to expatriate themselves forever; and were esteemed by many of our fellow-townsmen as rash adventurers, who, if they should not perish in their long march through the wilderness, must probably die from exposure and want, or by

savage violence, soon after they reached their destination. Now, Ohio seems to us almost as a next-door neighbor; and Indiana, Illinois, Missouri, and Iowa are no longer in the *far* West. It appeared for a time as if the Mississippi River, and the Indian Territory beyond, must be the utmost limits of the United States. When we used to read many years ago from Olney's Maps, in large letters, "AMERICAN DESERT," and in smaller type, "This desert is traversed by numerous herds of buffaloes and wild horses, and inhabited by roving tribes of Indians," and saw the immense country dotted over to represent sand and desolation, — and saw also the Rocky Mountains piled up beyond it, — we seemed to have come to the end; and could not dream, that a high-way might sometime be constructed across these dangerous wastes, and civilized commonwealths of our own, be founded in regions still more remote. But now we have vast territories, and the prospect of new states, west of these almost impassable mountains. While commerce was founding cities at the mouth of the Columbia, swarms of population have been pouring into Oregon through the northern and southern passes of that great wall, which nature seems to have erected for the division of empires.

New Mexico, though not as yet very thoroughly explored, has its mineral and agricultural attractions, and will, doubtless, be occupied in due time. It contains at present, according to Major Emery, about one hundred thousand inhabitants, chiefly Indians. But California is the region towards which all eyes are turned at this time; — California considered of so little consequence to us but a few years ago, that Mr. Olney, in preparing his School Atlas, covered over nearly the whole of that territory with "A TABLE, showing the distances from Washington to the Capital, or largest town, of each state." Most of this country remains yet unexplored. It consists, first, of what is called the great basin or valley, lying between the Rocky Mountains on the east, and the Sierra Nevada range on the west, forming an irregular ellipse, whose conjugate axis extends from east to west about five hundred miles. It is supposed, according to Colonel Fremont, to be from four thousand to five thousand feet above the level of the sea, to contain rivers and lakes which have no communication with the ocean, — unexplored deserts and oases, — and though mostly uninhabited, to be partially possessed by tribes of savages, which "no traveller has seen or described." West of the

Sierra Nevada, between these mountains and another parallel range nearer the shore, called the coast-range, flows the Rio Sacramento in a southerly direction, and the Rio San Joaquin towards the north, both rivers emptying themselves in confluence into the bay of San Francisco. The beautiful valley lying between these mountain ranges, and watered by the Joaquin and Sacramento, taken in connection with the extended western slope of the Sierra comprises one of the finest countries in the world. A large portion of it, except in the very hottest season, is verdant the whole year round. The foot-hills of the Sierra declivity are said to be "sufficiently fertile and gentle to admit of good settlements." Though the highest summits of the Sierra, are naked, being little else but bald granite rock, covered in some places the whole year with snow, an abundance of the heaviest timber is found as you descend towards the west. "The cypress, pine, and cedar," says Fremont, "are between one hundred and two hundred and fifty feet high, and five to twelve feet in diameter with clean solid stems." In the country between the bays of San Francisco and Monterey, he found heavy forests, with many varieties of trees, some of them of extraordinary dimensions. In one instance, he measured a cypress which had attained to the enormous growth of fourteen feet in diameter. The shores of San Francisco are adapted to cities and commercial villages, while the bay itself furnishes one of the safest and best harbors in the world. But the great attraction to this country is found at present in its mineral riches. The newly discovered Havilah lies chiefly on the eastern side of the Sacramento and Joaquin, extending easterly to the mountains at least, and running hundreds of miles, no one knows as yet exactly how far, north and south.

This wonderful territory, almost hidden for ages from the available knowledge of civilized man, having come suddenly into possession of the United States, the rush of population to California is perhaps without a parallel in the history of our world. While multitudes are scaling the Rocky Mountains, old Cape Horn looks on amazed at the fleets which are passing round his stormy brow; and South America trembles, lest, to afford a passage to the multitude crossing to Panama, she should be severed by some new channel from her twin sister of the North, with whose destiny her own has been for unknown periods so inseparably connected.

We have nothing to say in this place of the means by which this territory has been acquired. Man must be held accountable for his acts, however valuable the consequences which may result from them. But God has higher purposes than we, and governments are but instruments in his hands. Within the last few hundred years, he has been pleased to open a new continent, a half a world to mankind. He has peopled the better portions of it with a peculiar race, and in a peculiar manner. Population flowed in gently at the first; now it comes in floods. It seems to be among the destinies of Providence, that the whole of North America and eventually of South America, and the Islands adjacent to our continent, both in the Pacific and the Atlantic seas, shall be peopled and inhabited mainly by the Anglo-Saxon race. The signs of the times have long pointed to this result, and every year adds to the probability that it will be realized. Nothing future of the kind can be more certain, in our opinion, than that states similar to our own, civilized, we hope Christianized, enjoying free institutions, and leavened more or less with the New England spirit, will eventually overspread the western continent.

In the meanwhile, changes of the highest importance to the welfare of man are rapidly going forward. There can hardly be a question that in a few years, a railroad will be completed from St. Louis over the Rocky Mountains to the Pacific; another across the Isthmus of Panama, and in all probability a ship-channel connecting the Gulf of Mexico with that of Tehuantepec. Thus our Western possessions will be brought nearer to our great eastern cities, for all purposes of maritime commerce, than they are at present, by a distance of from twelve to thirteen thousand miles. This will bring us also into near neighborhood to the old pagan world. Benighted China, with her uncounted millions of population, and Christianized America, if indeed, our new settlements shall be thoroughly Christianized, will lie, broadside and broadside over against each other, having the Sandwich Islands, already Christianized, between. Under these circumstances, the facilities for commerce between the Eastern States and the new commonwealths soon to spring up on our Western shores, and thus between this whole country and Asia, will produce, in time, a freedom of intercourse between the old world and the new, across the Pacific seas, which, connected with missionary zeal, must bring about great changes in the Asiatic nations,

and may not improbably revolutionize and bring them to Christ. We know not how things will terminate; but so far as we can now understand the designs of Providence, God seems about, in the striking language of the number of the "Home Missionary" for January, "TO MOVE FORWARD CHRISTENDOM ITSELF, and set it down over against pagan Asia, face to face, at the nearest point, where no pathless desert, or other obstacle shall intervene."

Much will depend, not only as respects the prospects of our own country, but those of the Asiatic world, on the character of the new states soon to be formed on our western shores. If these should be made up chiefly from the refuse of our own land, and the off-scourings of Europe, it might be better for us and mankind if California had been submerged beneath the ocean, before the battle of Buena Vista, than to have become connected with our Union. But if the new commonwealths should be so pervaded with the Puritan spirit, that Christian churches and schools shall be everywhere established, and cherished as essential to prosperity, and the open Bible be received as the Magna Charta of freedom and happiness among them, the millennial ages will bless God for his mighty works performed among us.

It is a pleasing feature in the California emigration, that so many of the vessels which have sailed from our Atlantic cities, have gone forth, recognizing great Christian principles as the basis of their prosperity. Among the thousands who are spreading themselves over the regions of gold, while there are many reckless adventurers, who were a moral nuisance at home, and may probably find the grave of the dissipated abroad, a fair proportion are supposed to be temperate, intelligent, and friends of good order, while some are members of our churches, and esteemed as young men of piety among us. We have been pleased and encouraged by the readiness with which many of these mining companies have entered into moral compacts with each other, and have sought to go forth under religious influences. Some have spared no pains to obtain good men who should act as chaplains on their long voyage, and preserve the sacred institutions of home. Many companies have solicited public addresses from our clergymen, and have also requested the prayers of Christian congregations with them and in their

behalf, on the eve of their setting forth for the opposite shores of our continent.

The Bible and the Tract societies deserve commendation for the spirit of enterprise and liberality with which they have supplied these adventurers with religious reading for their voyage; and the Home Missionary Society, for the means they have taken to begin the work of building up Christ's kingdom in that distant land.

The older states of our Union have great duties providentially assigned them, in reference to the territories newly acquired. They are henceforth to be part of ourselves. Involved in our destiny, we must prosper or perish together. What we do for that portion of our country which borders on the Pacific, must be commenced soon. A few years hence will be too late. We have long felt as if the work of christianizing the West was too mighty for us. But every year it increases on our hands. Providence delays not, out of consideration to our fears, our parsimony, our indisposition for severe labor, or our want of faith. One field after another is thrown open to us. God seems to say: Go in, and possess the land!

We need more of a self-sacrificing spirit. There must be more prayer to God, and larger conceptions of the grandeur of the Christian enterprise, and the importance of engaging in it with all the heart, and especially as concerns our own country, with the least possible delay. A year is now a century. Blessed are they who shall be found on trial equal to the great duties of their mission. Should we prove unfaithful, the prospects of the world, though darkened for a time, will not remain clouded forever. A bright day is coming. This is as certain as the promises of God. But if we dread and refuse the work assigned, a future generation, another race, may have the glory now offered to us. The words of Mordecai to Esther, may be applied to Christian America: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou, and thy father's house, shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

THE REVIVAL OF RELIGION.

THERE are, at present, many indications in this city, of an unusual increase of religious feeling. It has not, however, reached that stage which we have been accustomed to designate as a revival of religion. There is still wanting, for instance, that feature of the special agency of the Spirit, which the Saviour placed first in the order of his influences : " When he is come, he will convince the world of sin ! " We, indeed, hear men speaking of the importance of religion, and of increased attention to our spiritual interests. But we do not hear of men " pricked in their heart," as in the day of Pentecost, and crying out, each for himself : " Men and brethren, what must I do to be saved ? " It is well, so far as it goes. But we must not regard this as constituting that high form of social blessings, for which our country has at times been distinguished.

In Isaiah's description of an approaching period of judgment upon his guilty nation, he makes this declaration : " The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down ; and the Lord alone shall be exalted in *that day*." This description contains a principle which lies at the foundation of all God's works of mercy and of judgment. The dispute with man has chiefly been on this point, as to exaltation of the creature. Pride is the master-sin which God chiefly brands with the marks of his disapprobation ; but which man chiefly cherishes, and least censures, especially in its manifestations toward God. Indifference to the glory of Jehovah, contempt of his Word, unwillingness to admit his testimony concerning our character, and reluctance to feel our littleness, intellectually, essentially, and morally, before Him, constitute the crimes of the most refined and exalted men and nations generally.

Many commend the Sermon on the Mount, and its Preacher, who would resist to the death its first benediction if put in the form of a precept. They profess to be willing to learn of him, but shrink from all that shews him to be " meek and lowly in heart." The Creator of men requires of us, as his right, a lowly reverence, which is not servile, but profound. " If I be a Father, where is my honor ; and if I be a Master, where is my fear ? " " For I am a great King, saith the Lord of hosts, and my name is dreadful

among the heathen." Nor has he reference only to his own rights, in this requirement. The perfection of human character and human society demands that humility, and that desire to give all glory and honor to the Most High, which He exacts. You say that a man is very defective, physically, who cannot distinguish colors or sounds. You require a sensibility to the beauties of nature and art in a perfect being; how much more, then, a sensibility which can feel the claims of moral worth to our esteem and respect; of station to our homage; of authority to our obedience! A child is deeply defective in character, who lacks these elements. No learning, no smartness, no accomplishments, can atone for the want of them. The father must be duly honored by the child, according to his parental relation, and his personal worth. And when that amounts to Infinity, there is no limit to the claim upon our homage, and the exaltation we should render, except that of our finite capacity. A family is in confusion where filial respect is wanting. Meekness, courtesy, reverence, confidence, love, the preferring one another in honor; these are the silent forces which gently balance the conflicting tendencies in a happy household, and sweetly guide the harmonious action of that little empire.

God will therefore be exalted by his creatures. And it will be either by judgment or mercy. In the days of Noah, the impiety of man had become bold, and defied the wrath of God. But the Lord was exalted by awful and righteous power in that dreadful day, in which he opened the windows of heaven, and sent the swelling billows to hunt out every rebel, and dash his greatness and his stoutness to the earth. Our globe hung darkling in the mid-heaven. The Lord had arisen in his wrath, to smite the earth. It was a day of judgment, of power, and of fierce indignation. The only man whose family was saved in that day, was an humble man, who feared God, believed him, and prepared an ark to the saving of his house. The Lord, and He alone, was exalted in that day. There were no more any found to set their mouth against the heavens. The loftiness of man was brought low. Almighty power then appeared, where every good being would ever see it, on the side of holiness. And there it is ever found, God ruling in might and in right. The precept of his law exhibits him ruling in righteousness. The penalty enforced exhibits him ruling in power. Acknowledge his right with your whole heart and life,

and God is at peace with you. Deny it, challenge him to maintain his claims, refuse to exalt him in the day of mercy; and he will be exalted in the day of wrath. Build your nest in Carmel, and he will bring you down from thence. Erect your tower to the heavens, to mock the fury of his roaring waves, if he should send them to chastise you, and he will write upon it, Babel; Pride's folly!

But God is now carrying forward the work of mercy, to which those works of judgment are to be but necessary interruptions, until the great day of judgment. And it is God's delight to gain the willing homage of his creatures. He is thus celebrated on one occasion: "Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger. Mercy and truth are met together; righteousness and peace have kissed each other."

Now we conceive of a revival of religion as distinguished preëminently by this feature: "The loftiness of man shall be bowed down, and the Lord shall be exalted in that day." They that have been honoring idols of any kind will abandon them; they that have exalted reason, genius, wealth, political sagacity, military power, the popular will, forms of religion, ecclesiastical power, and they that have exalted themselves, will be brought low in their own estimation; and these, their idols, will be abased. All classes will "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" They will exalt the Father, as the God of an infinite majesty, as the Sovereign ruler of the universe, as "having mercy on whom He will have mercy," as "doing what He will with His own." They will honor the Son as Head over all things to his church, as God manifest in the flesh, as the Saviour able to save unto the uttermost all who come unto him, and whose blood cleanseth from all sin. They will honor the Holy Spirit as the promised Comforter, who renews the heart in the image of God.

A genuine revival of religion as a season of special divine interposition and mercy, will be that day, in which the Lord alone will be exalted. There will be, so far as the revival extends, no denial of the corruption of the human heart, of its pride and ungodliness, and no denial that we are "all by nature children of wrath." There will be a total renouncing of all dependence upon man's unaided power. It will be a season of deep and solemn

searching of heart to know wherein we have offended the Holy One of Israel. As described by one of the prophets: "Every man will mourn apart." It will be a season characterized by prayer, private and social, fervent, humble, and importunate. The Word of God will take a higher place, as more important in its instructions than any other writing, as infallible in all its teachings, as the very voice of God addressing each one of us personally. Men will not be "ashamed of Christ" in that day. They will "glory in the cross;" their boasting will be "in the Lord." It will be a season of devout praise, in which the attributes and works, the judgments and the grace, of God, shall draw forth the most fervent acknowledgments.

Whoever will take the pains to read with care the writings of every man employed by God in promoting the true revival of religion, will observe that he strongly aims at bringing men to a low estimate of themselves, of their moral excellences, their strength and wisdom. Nothing human is magnified. There is indeed an exceeding jealousy of all that tends to exalt man. This you see in all the old prophets; and their writings are eminently calculated to promote at least the first stages of such a work. You see it in Paul, who in his unrivalled eminence, labors to elevate men's thoughts and affections to God, and to abase every lofty imagination, and all confidence in the wisdom and power of man apart from Christ.

Humiliation is then our great and special duty at this time. This is a work to be effected by communing with our own hearts, by recalling our sinfulness, by meditating on the infinite majesty of our God and Saviour, by condescending to do anything which promises to promote religious feeling in others, by ceasing from man in every form of dependence which seems to diminish our sense of absolute and universal dependence on God. All sectarian pride should be abandoned. Not that we should yield our convictions of truth, and our fervent preference of it to error; but we should cherish meekness in estimating the differences between ourselves and others; and a dread of unsanctified motives in seeking the advancement of our sect. We must condescend to men of low estate, cordially and kindly, as Jesus did. We must set ourselves about it as a duty, to increase in ourselves and others every sentiment of reverence, godly fear, confidence, dependence, and thankfulness toward God the Father, Son, and Holy Ghost.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

ROGER WILLIAMS AND HIS BETTERS. — In our January number, we made an allusion to Williams and the Puritans, which has drawn upon us and our fathers an ireful effusion from our Baptist brethren of the Watchman and Reflector. In the first volume of this work, we played the part of an iconoclast, or idol-breaker, in demolishing the entire Baptistical image of Williams's life and opinions. That essay has never been answered, nor can it be confuted. Our fathers turned Mr. Williams out of doors, because he was tearing their house to pieces. For performing this necessary act of self-preservation, we leave them to be vindicated by John Quincy Adams, that foe of bigotry, and firm friend of civil and religious liberty. In a discourse published by him some six years since, after a candid statement of the facts, he asks: "Can we blame the founders of the Massachusetts Colony for banishing him from within their jurisdiction? In the annals of religious persecution, is there to be found a martyr more gently dealt with by those against whom he began the war of intolerance? whose authority he persisted, even after professions of penitence and submission, in defying, till deserted even by the wife of his bosom? and whose utmost severity of punishment upon him was only an order for his removal as a *nuisance* from among them?"

The principal claims set up for Williams by his one-sided glorifiers, are without foundation. It is claimed that he was the first to write in behalf of "soul-liberty," or freedom of conscience, and the first to give it full establishment in his colony. As to his tedious and prosy writings on this subject, it is certain that he was anticipated at least *thirty* years by certain Baptists in London, by Leonard Busher in 1614; and by Helwisse and others in 1615; and at least *thirty-five* years by Henry Jacob, one of the best and earliest fathers of modern Congregationalism. — And as for Williams's claims to be regarded as the first to establish entire religious liberty, it is enough to say, that this had already been done in Holland a quarter of a century before he was born. Lord Baltimore, a Papist, did the same thing, in his colony of Maryland, two years before the settlement of Providence Plantations; extending free toleration to *all* Christians, while Rhode Island refused it to Roman Catholics, and all persons not Christians, down to the year 1783. The Quakers made bitter complaints of Williams as a persecutor, and hated him as hatefully as they did John Norton, "the high-priest of Boston." Williams's colony was obliged to procure the help of Massachusetts in banishing the fanatical Gorton and his outlaws; obtaining an illegal extension, over their own territory, of the very laws by which Williams was then excluded from Massachusetts. This hard necessity of theirs, may amply excuse the like necessity on the part of "the people of the Bay."

The prevailing notion of Williams among our good Baptist friends seems to be this: namely, that Williams was banished chiefly for being a Baptist; that he went to Providence, and gathered the famous First Baptist Church there, which is the mother church of

all that numerous fraternity in America; and that he remained its pastor forty years, to the day of his death, and is therefore to be revered as the spiritual father of their denomination in this country. Now this whole notion is delusive. Williams was no sort of a Baptist, till he had been at Providence two or three years, when he was converted by Mrs. Scott, who soon after turned Quakeress; and who was sister of the noted Anne Hutchinson, that "she-wolf of Antinomianism." Williams then immersed eleven persons, one of whom returned the compliment upon him. But all of these in a very few months forsook the cause, and the best Baptist historians ascribe the formation of the Providence Church to a different set of men. Williams himself, *in about three months*, renounced his baptism; never after communed with the Baptists; seldom, if ever, worshipped with them; and always insisted that they had no true churches, no authorized ministry, and no valid sacraments!

Surely our esteemed brethren of the Watchman and Reflector must be sensible of a sad poverty of great souls in the early times of their denomination, when they are forced to set up Roger Williams as their patron-saint, and to "swear by his name" in all their allegations against the Puritans and their sons. *We* feel too much respect for the Baptist denomination, to place them under *such* a tutelary power.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.—The Seventeenth Annual Report of the Garrisonian party, has just made its appearance, together with an appended sketch of their last annual meeting. It has the old stereotyped boasts of the great success which has attended the stupendous efforts of this "mighty little" faction. It has been very successful indeed! It first *succeeded*, by its outrageous violence and folly, in making the good cause of emancipation disgusting to the best men both at the North and the South, and in retarding its success by a half a score of years at least. It next *succeeded*, by yet greater violence and folly, in reducing its once formidable numbers to a mere handful of visionaries and disorganizers, who were once detested, then laughed at, and are now pitied. And by thus reducing and degrading itself, it has further *succeeded*, in giving the cause of emancipation opportunity to come forward again in the strength of patriotism and philanthropy, and to do something effectual in the great struggles of freedom. This report is very severe upon the defunct Liberty Party, asserting that "its influence, as far as it has gone, has been evil, only evil, and that continually." Of the Free Soil Party, which has absorbed the Liberty Party, we are told, that it is an experiment, which in its present form must fail; that it is treasonable to the hopes, and "deserving to forfeit the trust, of the Anti-Slavery public;" and that it is not "an Anti-Slavery party in any proper sense of the term." More good news for Mr. Calhoun!—This Report is "not ashamed to speak evil of dignities," and "of the ruler of its people," and of the honored dead, in these scandalous terms: "God said unto Harrison, almost at the very moment he and his partizans were saying unto their souls, 'Eat and drink, for thou hast much goods laid up for many years,'—'*Thou fool*, this night thy soul shall be required of thee!'" Thus would William L. Garrison

and his well-known band of coadjutors, save their Maker the trouble of judging his creatures whom he has already summoned to his own bar; while they forget, that "whosoever shall say to his brother, 'Thou fool!' shall be in danger of hell-fire." — Among other atrocious slanders, so incredibly absurd that they carry their own confutation with them, these men affirm that the Rev. Dr. Parker, of Philadelphia, maintained in effect, at the last annual meeting of the A. B. C. F. M., "that the possession of slaves, far from being *prima facie* evidence of sin, was *prima facie* evidence of holiness!" — These same consistent non-resistants and ultra peace-men say, that they "spurn and spit upon" the doctrine that there ought to be any "forcible suppression of an attempt on the part of the slaves to vindicate their rights by an appeal to arms and the God of battles!" — It appears that Wendell Phillips defended the Churches against the assertions of poor Pillsbury, "and commended the energy, perseverance, and ability, with which they labored for the ends they sought." Though he would not regard them as Christian Churches, "he said they were enemies not to be thought of lightly, and Abolitionists might learn a useful lesson from them of dauntless and unwearied self-devotion." It is odd to find this unchristian crew passing resolutions defining what a true Christian Church should be. This is equal to a knot of gibbering fiends, in some corner of pandemonium, voting that no place ought to be regarded as a real heaven, where fire and brimstone are not the prevailing elements of bliss!

IMPRECATIONS AND INSPIRATION. — There is among us a somewhat numerous and noisy class of transcendental reformers, who have rather singular notions upon these two subjects. They deny the plenary inspiration of the Scriptures, in great part on account of the imprecations in the Psalms. And yet, though they claim to be truly inspired themselves, they utter little else than imprecations on all who stand in their way. They breathe out nothing but wrath and cursing against the Sabbath, the Church, and the ministry, as well as against society, government, and law. They, seem, like Balaam, hired out to work at the cursing trade. They make a regular business of it in the Liberator, and "old organization" conventions, on all occasions. "Their mouth is full of cursing and bitterness." "They have sharpened their tongues like a serpent; adders' poison is under their lips." So badly are they *habited* in this respect, "that they have clothed themselves with cursing like as with their garment." How inconsistent it is for these prophets and prophetesses, who claim to be filled with the most transcendent inspiration in the utterance of *their* imprecations, to deny the inspiration of David, because he sometimes denounced the just anger of God against the enemies of the Lord and His anointed, in this form of denunciation. One would think that they should have been thankful for any texts which might seem to keep them in countenance. A minister, a sort of kindred spirit with them, once complained, in an ecclesiastical assembly, of a new Psalm-book prepared for the use of its churches. He peevishly asked, what pieces, fit to be sung in his agitating conventicles, could be found in the book? The moderator of the Association

arose, and drily answered: "The imprecations! 'Break out their teeth, O God!' Is not that strong enough for you?" Surely, if men who pretend to be the very best and most finished Christians, have so much occasion for execrating all who do not run as wild as they do, they ought not to object to the Scriptural precedents which may be applied or perverted to their purpose.

HEBREW THEOCRACY. — A small volume on this important subject has been put forth by Rev. Dr. Cogswell of New Brunswick, N. J. But though this new-born book is very small of its age, it is evidently a dear little pet, beautifully dressed in the whitest of linen-stock, with double black lines neatly traced around every page. It is apparelled much like the famous "expunged resolutions" on the records of the United States Senate. It discusses the peculiar form of government in the Hebrew Commonwealth, wherein God himself was the Supreme Ruler; and it traces many resemblances between it and our republican constitution, as well as many resemblances between the Jewish history and that of our pilgrim-fathers. We give the following extract from a discussion of capital punishment as enjoined by the divine law: "It appears to be the fact that those most opposed to the execution of the cold-blooded murderer, have been most pleased with the slaughter of the Mexicans, and most disposed to justify it. They are not opposed to the death penalty, when it is viewed at a distance, and from which they feel secure. But the consciousness that they have hatred in their hearts, which may sometime lead them to commit murder, makes them anxious for the abolition of the proper penalty. The murderer who kills his neighbor, made in the image of God, would, if he had the power, murder God himself. The advocates of the abolition of capital punishment have the spirit of those, who said to Pilate, Release Barabbas and crucify Jesus. They had more sympathy for a murderer than for the Son of God."

JOURNAL OF THE PILGRIMS AT PLYMOUTH IN 1620. — A sort of *fac simile* of this precious and instructive relic, accompanied by a very copious Appendix of "Historical and Local Illustrations of Principles, Providences, and Persons," has been put forth by Dr. G. B. Cheever, of New York. He has evidently studied his subject with great labor and care, and he has treated it with all the force of his fine genius and fiery heart. It is truly an *exciting* book. In the proud Puseyite it will excite the utmost scorn and wrath; — in the pious Puritan, it will excite a glowing enthusiasm for those holy sufferers, who "filled up" so much of "that which is behind of the afflictions of Christ in their flesh, for his body's sake, which is the church." It was their rightful boast, that they had "planted their churches the nearest to the Bible, and the farthest from Rome, of any in the world." They counted not their lives dear unto them, that they might set up the Kingdom of Christ in its purity; for they knew that "when Christ reigns, then, and not till then, will the world be at rest."

PAMPHLETS. — Rev. Nathan Munroe, of Bradford, has published a lecture on the "Qualifications of the Teacher," delivered by him before the American Institute of Instruction at Bangor, in August last, and printed at the expense of that body. It is verily gratifying to find so much common sense in connection with a subject so tricked out with transcendental frippery, as the subject of education has been for several years. The lecture, which would seem to speak the mind of the Institute, earnestly insists that the teacher, as a prime qualification for his calling, should believe in the divine authority and inspiration of the Bible. — Rev. Mr. Whiting, of Lawrence, has published his sermon, preached at the dedication of his house of worship in the "new city." He is a man by himself, and so very unlike all other mortals, that he will never be guilty of the affectation of trying to write as common folks do. This sermon contains some very solemn and affecting passages. — We have received the Minutes of the General Association of New York for the last year. The statistical returns are sorrowfully defective, but in the eight, out of ten, minor Associations, which are reported, there appear to be 122 churches, 86 ministers, and above 8,000 members. "The Lord make his people an hundred times so many more as they be!" — Rev. Dr. Pierce's Election Sermon has made its appearance. Every one who has seen Dr. Parr's wig, if we may believe Sidney Smith, may from thence form a just opinion of the manner in which that dignitary constructed his Spital Sermon. So, on the contrary, every one who reads Dr. Pierce's Election Sermon, may form a sound judgment as to the whole aspect of the beloved and honored patriarch of Brookline. It is square-built, hearty and hale; with a benignant visage and beaming eye. Of course, no one would scrutinize a discourse pronounced on such an occasion with a view of settling that most perplexing problem, and most mysterious point in modern divinity, to wit, the real theological sentiments of the worthy Doctor.

MONTHLY RECORD.

Next Election Sermon. — Rev. Dr. Hitchcock, President of Amherst College, has received and accepted the legislative appointment to perform this service; one of the usages in which the old religious sentiment of our fathers survives to our times. He will discharge this duty in the best manner and spirit; and in such sort, that, if the fathers of our commonwealth could speak from their graves, they would say: "We now see that we did not live, and toil, and suffer in vain!" A seat in the legislature seems, with many, to be at the summit of earthly felicity; but they who are so happy as to obtain it by the suffrages of the people at the next election, will be in more enviable plight than usual, when they shall sit, whether as Pewseyites or Pew-ritans, in the roomy slips of the venerable Old South, to hear the next "election sermon."

State Temperance Convention. — A very large and respectable Convention of the friends of Temperance, from all parts of the State, was held in Boston, on the 15th and 16th days of February. It is many years since an assemblage of the kind has been held. This one seems to have been called forth by the statements made by his Honor, the mayor of Boston, in his inaugural speech, which, in this way, has done some good; while there is good ground for the belief that the policy of the city government will not return to the odious and senseless practice of licensing iniquity. — In the Convention, the highest and fullest testimony was borne to the zeal and steadfastness of the ministers and the churches in supporting and carrying on the Temperance Reform.

Hollis Professorship of Divinity. — Rev. Dr. Gannett is making some effort in the Board of Overseers to induce the Corporation of Harvard College, to fill the vacancy in the Hollis Professorship, or in some other way to make provision for the spiritual wants of the students. We like this movement, provided it be rightly directed. Let the Hollis Professorship be honorably filled by a soundly orthodox and truly pious man. And if the Unitarians dare not trust him alone, let them provide means for sustaining another laborer of their own sort; even as in the German Universities, they have professors of every shade of theology and neology. Let them run the race of usefulness together, and see which will do the most, by the blessing of God, to elevate the mind and heart of that interesting community.

The Late David Hale, Esq. — This good man has left his tabernacle of clay, as well as his "Broadway Tabernacle," for a mansion in a city infinitely more glorious than the empire city of New York. Mr. Thompson's sermon on occasion of his death, is admirably adapted to do good among "business men." Only we could not but smile at the seeming simplicity with which the theology of Dr. Griffin, who was Mr. Hale's spiritual father, is called "Hyper-Calvinism!" Even the Princeton men, who professedly abjure that *ism*, did not regard Dr. Griffin as sufficiently Calvinistic for them.

ORDINATIONS.

- Jan. 18. Mr. Javan K. Mason, Hampden, Me.
Feb. 7. Mr. Artemas Dean, Jr., Johnson, Vt.

INSTALLATIONS.

- Jan. 4. Rev. E. P. Dyer, Hingham, Mass.
" 23. Rev. Henry Kendall, East Bloomfield, N. Y.
" 25. Rev. A. L. Stone, Park Street Church, Boston.
" 31. Rev. James L. Merrick, South Church, Amherst.
Feb. 15. Rev. G. W. Bourne, Mariners' Church, Boston.

SPECIAL NOTICE.

THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the **CHRISTIAN OBSERVATORY**, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the **OBSERVATORY**, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

Boston, Dec. 4, 1848.

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CHRISTIAN OBSERVATORY.

THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work : Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

The Publishers solicit the aid of Pastors of Churches, as indispensable to the success of the work. From a desire to favor them as a class, it is furnished to ministers on terms far below what could be afforded, but for the hope of their active support. If each of the five hundred ministers to whom it is sent were to interest himself so far as to obtain for us at least one subscriber, we should feel it as a reciprocating favor, and regard it as the most useful and gratifying of the agencies employed in our behalf.

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VOLUME THIRD.

All new subscribers, paying in advance, may have the first and second volumes, neatly bound in cloth, for one dollar a volume. As we shall hereafter print no more copies than are wanted for actual circulation, we shall not, in future, be able to furnish any back volumes except the first and second as above mentioned.